41 Hockings E-5 (1962-1977) 1980
AW50 Badaga AW50

till morning but must be completed at every house, no matter how late the hour. If necessary the girl must even knock on doors and waken people. Everyone should bless her, as her own mother has already done, with a formula wishing her: "May you, my darling, soon receive a husband, bring forth a son, build your own house and live happy" (Natesa Sastri 1892: 761; Francis 1908: 131). From this time onward the girl is really a full-fledged member of the village community. There is a rule, no longer followed, that she should now bow down to any visitor from another hamlet, whether a man or woman. More importantly she is now recognized as being ready for marriage. Traditionally her forehead would be tattooed a few days later, leaving a visible sign of her marriageability (Natesa Sastri 1892: 760; Francis 1908: 131).

3.13. The menstrual hut (*holagudi*—"pollution place") was an important institution in the lives of adult women. They were customarily secluded there for a period of five to seven days (Thurston 1909: 103; "Miles" 1933: 74). If a woman discovered her condition before washing in the morning, that day would be considered the *third* of seven days of pollution. To be more exact: in calculating those days, the second day of observable menstruation is counted as the third; but if the onset is noticed before sunrise then that same day is already counted as the nominal third day. This habit of mind is expressed in the proverb: "If dying today, it will be three days by tomorrow." Thus the entire menstrual period would cover five or six days, and not seven as informants may assert. It was the custom that on the real third day of her five secluded days a woman would bathe in cold water using bark of pellitory as soap. On the fourth day she was to repeat this bath, but could then put on a change of clothing, leave the hut, and spend part of the night on her own veranda. After cooking and eating her evening meal there she would bathe again and could then enter the outer, less sacred room of the house. Early next morning the spot where she slept was cleaned, and the woman bathed in the stream. Then she would return home, eat her meals in the outer room, and remain there until next morning, the sixth actual day, when the pollution period would terminate. During the entire period no one may touch a menstruating woman. Should a child nonetheless do so he must be washed to remove the pollution before he comes into contact with anyone else.

It was customary for women to use a kind of sanitary pad in the menstrual hut, made out of shredded bark and leaves ("Miles"